TALES OF TRAVELLERS.

Progress in Christianizing the French Sunday.

HIGH POLITICS INDEED

Bismarck Talks Freely About Himself to a French Journalist.

IN THE GARDEN OF ENGLAND.

Tunbridge Wells, its Memories and its Visttors-Changes in the Island of Jamaica -African Warriors who had been to Germany Tell What They Saw There.

PARIS, May 20,-When I briefly described for the readers of THE SUN the magnificent spec-tacle of the Easter communion in Notre Dame, I said that the yearly course of leaten lectures from the pulpit of the great cathedral was only one—and not by any means the greatest—of the means employed to maintain the sway of Christian truth and morality over the minds

and lives of Frenchmen.

The first three weeks of the month of May. which have just ended, have brought together in the capital of France all those most distinguished in the country by their p sition and their influence, their science and their practical faith, to take counsel together about saving social order from the wild fanaticism of the radical revolutionists and the openly avowed designs of the anti-Christian sects, which are

reform I can mention only one in this letter. bunday, and to the entire nation the observance of the divine law sanctioning the Chris-

I do not remember ever to have heard or read a more masterly, thorough, and el quent discourse than that of Senator Chesuelong on this great subject. It was the concluding address delivered to the annual Assembly or Congress, and it pointed to the crowning success which the united labors of the members had achieved after years of zealous and per-

The living men of Christian France bave not been waiting for any such international conference as that held the other day at Berlin, by imperial invitation, to improve and elevate the condition of the workingman and to obtain from the lords of industry and commerce that they shall allow the children of toll to rest one day out of seven. For more than forty years, as M. Chesuelong reminds his hearers, the leading Catholics in this country have, through peace and war and all the changes of government, been pursuing the holy purpose of obtaining from their rulers and lawgivers that the Lord's Day shall be respected and that working felk on that day shall be given back to the privacy of their homes, the sancti-ties and charities of family life, and the liberty to open their hearts to the hallowing influences

What degree of success these persistent and combined endeavors have obtained, and what they still further hope for, I must allow the eloquent President of this Congress of Catholics to explain.

Maker—if—s which are the very essence of religion itsel."

Then, adverting to the growing tendency in
France and in almost all chieffan countries
to set aside and violate the law of the Christian Sabbath, the orator indignantly exclaims;
"To profane systemuleally and of set purpose
the 'Sabbath of the Lord,' as the Scribture expresses it, what else is it but to make of Him
who commands it a hypothetical being, inreal
and powerless, since such profanation implies
that no no is called moon to do Him nominge
or to give up a day to His zervice? And is not
this outrage done to His maje ty snopen denial of His existence."

based on a material sin so degrade oursess ascientific disguise can cone an its lateousness. This, gentlemen, is the dominating question which faces us between our national regener.

the foundation stone of this restoration, and this is why this law is essentially a social law."

He then shows how it is the law of the Christian family, of the home circle:

"By uniting all families beneath the roof of one temple, by the holy rivalry which their reunion calls forth by these Sunday meetings, to listen to the same leadings, to the same exhortations, and the recapition of the same heavenly graces, we not only establish in the parish, which is only a wider family—a goverous solidarity, a reaceful concord, but we call forth in every single Christian home a fresh sentiment of practical faith, an overflow of religious life—new hope, new strength, trust in God, the will to bear with resignation the trials and sorrows of life.

"Do you know whence the Christian family derives that union which is its strength, this soif-respect which is so elevating the sweet and peaceful seronity which lends it so spiritual a beauty? Rest assured of it; it is from the conscientious observance of the law of the Sunday repose."

This divine law is next considered in its economic aspects and results. The first French republic, a country ago, substituted for the observance of the Christian Sabbath, and the rest from labor on the seventh day, the keeping of the Decadl or tenth day as a day of rest for the workingman. This was, like everything violating the laws of nature, a thing which eoud not last. I remember how the great philosopher De Bonald, who livest all through the French Revolution, carefully observing the phenomena of this great social convulsion, writes about the ulter fatigue which overtook beast as well as man, when thus violently forced to work ten days in succession. He says that in the field the ploughing oxen lay down in the furrows and refused to work. So was, it with the laborers throughout France. Nature reaser ed her right. The Decadl was soon given up. The I rench workingman, in Paris particularly, came back to his rest from toil on the seventh day; only, as the flevolution had dechristenized him, he

much to secure to the working and weakly universally recognized and observed as the day of renose.

M. Chesue ong, in mentioning the great objections put forth by the men in power against the restoration of the sunday, and by fause economists who exaggerate the loss to industry and commerce from a cessation of work on Sundays, quotes in favor of his thesis the experience of England and the United States, "commercially and industrially," he says, "more imtortant countries than our own. What is done in these countries without calling forth any opposition, and without injuring any interest, can also be done among us. We need only to have some title rospec for the freedom of conscience chained by 150,000 railroad men in France who, at this moment, have no possible means of follilling on Sundays their religious daties as well as their duties toward their tamilies. Surely the honor of our country demands that we should respect the liberty of those souls of workingmen, who are not, after all, mere slaves.

I canno within the bounds of a letter follow the eloquent advocate of the Christian Sabbath. I learn however, from aim that a powerful propaganda in favor of its observance exists in France, with kindred organizations in the neighboring states. In the first place, he names the "Popular League in Favor of the Sunday sleet," This was founded immediately after the International Congress held here last anomer during the Exposition. It is an unsectarian society, combining powerful recognization of Christian Proprietors," mentioned in my last. The searchification of the Sunday is one of the chief objects proposed by this most important body. The third is the "Association of the Sunday is for the sunday is oft to specificate in the respect for the Sunday if of the sunday is set for the Sunday in the neighboring stores on the propaganda in favor of its membership who does not pledge him self to work for the sanctification of the Sunday itset.

Another organization which is doing great good is the "Association or the Sunday nest in the Building industry." This comprises civil engineers, architects, contractors, and proprietors. Two others, composed of Catholics, date back hearily half a century, and the union of the two societies of Social Economy and Social Reform counsed by Le Play, and now holding their yearly session in Paris, is not be emitted.

There is, then a mighty concentration of effort in France just now, to bring society back to its Christian spirit, purpose, and conditions. Well could M. Chesnelong say to his hearers, in concluding: "You are the Future! For the Catholic thurch cannot perish! And France cannot abdicate!"

BERNARD O'RELLLY. Another organization which is doing great

REMARKABLE TALK WITH BISMARCK.

It was Also Full of High Interest,

Prince Dismarck gave a remarkably interesting budget of information concerning his publie and domestic affairs recently to lienry do Hour of the Paris Matin. Hour presented himself in Friedrichsruhe without any letters of within ready to aid them in their work of de- introduction, and in a personal note to the ex-Chancellor he asked for an interview. He re-The law enjoining the repose of Sunday." ceived the following answer: "The Prince inwith exceptional friendliness, and till the

fore M. de Hour. Bismarck, however, drank only Rhine wine. While eating the ex-Chancellor became rather taciture, and was roused to speak only with some difficulty on the part of M. de Hour. The mention of the Prince's retirement from public life, however, seemed eventually to touch the spring, and he referred with considerable feeling to the fact that during the three days succeeding his retirement he received 600 telegrams from all parts of the world. "It was, as they say in France," added Bismarck. "a ilrst-class funeral, although I am still robust and active. I consider myself at the age of only 75 years altogether too young to remain idle. I was accustomed to politics, and I miss it sadiy." Hour expressed his doubts that the Prince would remain long in retirement. "Oh." answered Bismarck. 'it is over, entirely over; more than you think, more than you can imagine." The Prince touched briefly on the recent doings of the young Emperor, but confined his remarks so exclusively to generalities that M. de Hour thought them hardly worth repeating. The Prince's judgments of the political situation and of the high personages who control it. Hour thought, were full of more philosophy and philanthroty than hismarck has usually been credited with possessing. The rechange of the control of the contro

with competent world where all is imordered and the place and in the place and in the control of the control of the place and the control of the place and neither the buildings nor the library. I venture to say that had not 1, the burbarian, come to the as-stance of MacMahon and Thiers, the capital of the arts and sciences would have been completely wrecked.

Concerning the present position of European politics, the Prince said: Germany will never-

main longer in its service. I can however, rest peacefully in a united and complete Germany that has nothing to demand from its neighbors and nothing to give them. I shall die happy because I have revived my fatherland, and have made a great and strong nation out of the German Bookle. Ontside of the boundaries of my country I have never striven for a single object. To create new Germany I made a war, and because I loved neace I concluded alliances calculated to preserve Germany untouched, and unthreatened.

At home Prince Bismarck enjoys almost kingly honors. At table he alone is seated in an armebair placed, as I have said, at the end of the table. The other people, including even the Princess, have simple chairs. The old Chancellor is the first to rise from the table, and after dinner he goes into his parior, where his big por viain pipe is ready for him. To a familiar of the house is reserved the honor of illing it, lighting it, and knocking off the ashes with an iron instrument when that operation becomes necessary. The pipe is the privilege of the Chancellor. The other guests receive excellent Havana cluars.

French diplomats shrug their shoulders and smile at most of the statements which Bis-marck made to M, de Hour. "If what he says is true," remarked M. de Broglie in answer to a question but by a reporter of the Gaulois. "the ex-Chancellor is treating us to some strange revelations." Bismarck's statement that Germany would never attack or provoke France was answered by M. de Broglie by a reference to the crisis of 1875, to which Binmarck was no stranger in his opinion. At that time France was regaining strength too rapidly to please the German statesman, and it is

to please the German statesman, and it is pretty conerally telleved on the authority of M. Decages, who was the Minister of Foreign Affairs, and also of Gen. Le Fle, that second branco-terman warcame very near breaking out. How Bismarck can reconcile this fat, which there is little reason to doubt, with his statement that he never admitted the right of one country to attack another simply because the other was the weaker and the least prepared for a struigle, is the question which the French journalists are now asking.

M. de Chandoody does not believe the story of the ex-t hencefor in which he says that Napoleon III, confided to him his plan for a Continen al coalition to sween the Emilish out of the Mediterranean. If the Emission of the French entertained any such ideas. M. de Chandoody says he would know something about them, because he was the confident of Napoleon. On the contrary, he avers, the Emperor always almed at an reliente cordiale with England, and prized the friendship of that country above all things.

In fact, all French diplomats fail to recognize the Bismarck of old in his new rôle as a friend of France.

friend of France.

IN THE GARDEN OF ENGLAND.

Tunbridge Wells and Its King, Beau Nash -A Charming Place-A Scene on its Common-Sequal and His Doings.

London, May 14, 1890,-A short, quiet run from town, many tunnels, a dark, black, dreary station sunk between high stone-cased banks made hideous by smoke and the disfiguring advertisements that add vulgarity and do not impart light or color: an indistinct announcement from the guards who so conscientiously live up to the axiom. "Words are given us to disguise our thoughts," and Tunbridge Wells is reached with a feeling of absolute disappointment at having been inveigled to it under the pretence that it is the fairest flower in Kent, the "garden of England." But as soon as the long flight of steps which lead from the bowels of the earth to the surface is ascended. a reaction begins. The upper street is broad. sunny, bright, lined on one side with wide flagstones and what seem elegant -hops; on the other, sweeping beyond the railway trenches, now lost to sight an undutating distance spreads afar, with blue hills half velled in haze, trees such as are only found in England, grass like green enamel, and an atmosphere so clear, fresh, and pure that it seems that of the sea which the horizon resembles.

The name of that first street ascending

toward other equally charming tree-planted thoroughfares is Mount Pleasant, and a little familiarity with the pretty town reveals the existence of other appoliations of Puritan origin, such as Mount Sion. Mount Ephraim, &c., contrasting quaintly with the modern aspect of Tunbridge Wells, and still more with its traditions. In its length, which is great, from the valley to the extreme summit of its northern hill; in its breadth, which is not large, and bounded on either side by the beautiful picturesque plains, the city offers the same blending of new and old. The hotels are excellent, the cooking good, shops and books are as abundant as in London; the private houses are placed in lovely matured gardens; the roads, paths, and sidewalks smooth as turesque little valleys and ravines, skirt the hundred acres, the pride of the place; yet, every now and then some Old World reminiscence a name, a building, a paved court. or avenue of beeches - carries you back to the time when the chalybeate springs of the Well- brought all the celebrity and fashion to Tun ridge. The water still bubbles up at the same place where wits and beaux drank it. The walk is still called "Ye l'antiles:" it has its raised promonade, its seats, its quaint walled houses, market place curious clock, and original conformation, exactly as it stood in 1748, when its popularity was at its beight with a dead and bygone generation. It was visited then by Mrs. Elizabeth Carter, "who could talk Greek faster than any woman in England "by Eichardson, the novelist: Colley Cibber: the beautiful Miss Chudleigh, after wards Duchess of Kingston; by Garrick and Chatham, Mrs. Thraie, and Chesterfield, "who never changed the shape of his hat in twenty

Cibber: the beautiful aliss Chadleigh, afterwards Duchess of Singston: by Garrick and Chatham, Mrs. Thrale, and Chesterfield, "who never changed the shake of his hat in twenty years," says, "Inackeray; by Johnson," the dictionary maker: by George the Fourth, when he was Prince of Wales, and, last not least by Bean Nash.

The process of heat and Princess Victoria passed two seasons at the Wells, one in the old tachimaton House, now the Calverley Hotel, and one—in 18th-at Heyre House. The future cueen of England was very fond of the pretty town, not nearly so large and important as it is now, and after lear coronation more than once regretted the happy dats she spent there. In 1871 Princess-Louiss and the Maiquis of Lorne visited in Charles 1, once occupied Liphania House, and the invanious Judge Jeffleys lived at Chanceller House. After the French isconition many trench refuse es settled there, which, herhaps, accunits for a certain half unfinglish flavor pervailing the reace. Nor was that the only time that the victims of adverse politics availed themselves of the nospitality of Tugbridge Wells, for after his lasts and sudden exite the Comto de Paris, family, and suite stayet these months at the Calverley Hotel.

Not its least charm is its facility of access. Forty of lifty trains pabs through during the day. Louison is reached in an hour by the express trains, and a four-horse coach, revived with more than the old elegance, comfort, and speed, leaves the White Horse Cellars in Piccadility e-cry day at 10 o'clock, and performs the journey in jour hours.

The presiding genius almost the founder of the Wells, was a can wash-filehand Nash, the adventurer—who for more than lifty vears governess the pleasures of the bleis in a post charia, such as a part of the wells with the search of the wells, was can be such the such as a post charia, and the well as a post charia, the house desires were accepted government of the wells in a post charia, the process of the point was spend on the well would be such as a post char

for each glass-a custom still in use-the "dipfor each glass—a custom still in use—the "dipper," as she is called, who receives the money,
being a woman appointed to the functions by
the ford of the manor. But this "w-come
penny" was only the least of the compulsory
expenses of the visitors. A crown a head had
to be paid for admission to the A-sembly Boom;
another subscribtion of a crown by gentlemen
to the voice bloom, entitling them to the use of
writing materials; another to the bookseller or
circulating library, half a guinea to the musicans, and varying sums to the clergyman, and
many more besides.

another subscription of a crown by kenned writing materials; another to the brokesler or circulating library, half a guinea to the musicians, and varying sums to the clergyman, and many more besides.

The morals were very loose and shady, if we indice from the old comedies of 1660, where they are often referred to. In one we find the following lines spoken by a leading character: "Don't mention marriage at Tunbridge Wells; it is as much langued at as honesty in the ciry, it is a place of general address, an pleasure and liberty; and when we happen to see a married couple dangle together like a knife and fork, they are a jest to the whole walk." This recalls what is said to-day of the chief hotel at Boulegne, that "wery man is seen with somebody else's wife.

At present, under the bright warm May weather of 1800, within a stone a throw of these faded but yet tenacious memories, the visitor can look up a a sight almost as curious and strange as that offered by the quaint oid trints of the past century. For the last three weeks a clash of drums and cymicals, the prancing of four flery steeds harnessed with beils and plumes, the roll of a grided chariot bearing a band, a man who is their leader, and two subordinates, announces that "Sequah" is repairing to the commen, there to carry on his marvelous cures twice a day for two hours. Who is this modern Duicamara, whose reputation is made in many counties of England, and who attracts around him an ever-increasing crowd of spectators and partisans. He calls himself American and an Indian; he and his followers wear buckskin nackets, high boots, gaudy shirts, large flapping Mexican hats; his hands sparkle with rings; his hair is curied and oily; his face clean shaven, sunburnt, and the audience, and the manipulation of the chariot, and, without support, is trotted round the crede at a brink makes, high boots, gaudy shirts, large flapping Mexican hats; his hairs as a stud of six horses, and houls grain to the control and the sunder of the chariot, and, without support, is

ome of the Inland Towns-Railroads-Methods of Living Among the Negroes,

inland town in Jamaica possessing any special attraction for tourists that is easily accensille, and that is also a fairly comfortable place in which to stay a lew days when one gets there; consequently a visit to it usually comprises all the inland tracelling which the average visitor to the island is apt to undertake. This is unfortunate, because a journey of like distance in almost any other direction would, perhaps, yield more interesting experiences, and much greater opportunities for acquiring a knowledge of the beauties of the country and the strange life of its people. Besides being easy of access, it is the only town in the island besides Kingston that has a decent hotel. There are two hotels there, offering excellent accommodation, and very soon there will be another built there to be run as a first-class American hotel, similar to the one recently erected by an American company in Kingston. Mandeville is the country resort of the wellto-do people of Kingston, pretty much as Saratogs and Lake George are of New Yorkers. It is situated in the Manchester Hills, at an ele-vation of 2.130 feet above the sea level, and in a district containing most charming scenery. The face of the country is composed of numberless rounded hilltops, the general elevation varying between 2,000 and 3,000 feet, and among and upon the summits of these hills are handsome little villas, the country residences of Jamaicans who go there for the cool mountain air in the dry season, and not a few of billiard tables, whether they plunge into pic- them are rented by Americans who so there to spend the winter months. The climate is exrocks, dip into the woods, or intersect the | cellent, although somewhat damp in certain perature varies from 65° to 80° in the shade. the days are not too warm for comfort, and the nights are delightfully cool. The town of Mandoville by itself is very small, and its exceedingly neat, cleanly appearance marks it as entirely distinct from almost all other towns on the island. It has more the appearance of a quiet old English village in the Kentish downs than of a West Indian town. The neat little stores and white cottages of the peasantry are grouped around a grass-covered square. On one side is the solidly built stone Court House, and on the other a picturesque old Norman church surrounded by moss-covered tombstones that are almost hidden by masses of roses, honeysuckle, orange blossoms, bright scariet poinsiettas, and all manner of flewers. The vegetation clothing the hillsides and scattered over the lawn-like pastures is not that usually associated with ideas of the tropies. There are but lew palm trees or clumps of bamboo, of which one sees so many in the lowlands, but the whole country is like an English manor park. There are a great many white eople in the district, and the negro peasantry are better dressed and much more prosperous than in any other section of the island. It is a charming place, and one soon falls under the gentle, enervating shell of the climate, the days gliding by in a -weet content that seems to characterize life under a tropic sun.

To reach Mandaville one travels forty-seven miles by rail to the little village of Porus. whence a mail coach runs to Mandeville, but almost every one will prefer to engage one of the many buggies offering for hire, as they afford a much plea-anter means of covering the ten miles of steep but very pleasant and in-

the ten mises of steep but vory riemsant and inlairlood travelling in famales is a novel experience. An American syndroid has lacked
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Railroad travelling in Jamaica is a novel ex-

we get assemmediation, and will be pheneful if he can get ittie or ne thing at all. January as a smooth the most heading a near the content of the content o

besten down hard. The but is divided into two rooms and often only one of these is cover from an often only one of these is covered in on non-the entire family, cometimes contributed to the control of the property of the property of the proposed of eight or ten persons, sleepe all to get the control of the property of the property of the proposed of the property of the proposed of the property of the proposed o

apparently all-powerful in the republic. The yearly General Assembly of Catholics has just been held under the direction of Senator Chesuelong, one of the most eloquent men in all Europe. Among the very many important works pushed forward by this representative body of men for the advancement of social the combined and successful effort now made to secure to the working classes the repose of

of religious faith.

There is not a paragraph of this wonderful piece of cratory which might not be addressed to the most enlightened assemblage of Protestants in New York or in any other of our great American cities, and with equal benefit to his hearers and the public. For the truths he advocates are fundamental, applying to every condition and phase of the Christian order. and the enemies he combats are those who are already knocking at the gates of American society, while more than one sort of allies are

says the illustrious French statesman." is be- vites M. de Hour to dinner. Afternoon dress." fore and above all one stamped with the majes- Hour arrived at the manor house shortly bety and grandeur of a divine precept. God in fore dinner time. Dismarck received him twofold nature, placed him by his soul in rela- meal was served entertained him with all tion with the superior world where all is im-mortal, and by his body in contact with this my roof," said he. "When I heard that you earthly world, where he has to face, by the necessity of a sad and painful struggle, a double of seeing me. I was afraid that you might be tell. There is the toil of the soul in the tragic expo-ed to the danger of famishing because struggle between duty and passion, in its progress toward the true and the good that is,

progress toward the true and the good—that is, toward God. There is the toll of the body, in which man uses his intellect and his stout arms in compelling the soil to yell the scerets of its fruitfulness, and is compelling the elements to disclose the secret of their lorces.

"The Coator in harmonizing the twofold order of this lator commanded that six days in the seven should be given to bodily toil, and that one should be reserved to the regenerating and vivifying labor of the soul, and devoted to the worship of the godfload.

"Therefore is it that the reverence for the repose of the Sunday is not only the sign, but the indispensable manifestation of the served ties which unite earth with heaven, man to his Maker—ties which are the very essence of religion itself."

nial of his existence?

By the charm of the speaker's manner and his by the charm of the speaker's manner and his by the charm of the speaker's manner and his by the charm of the speaker's manner and his by the charm of the speaker's manner and his by the charm of the speaker's manner and his by the charm of the speaker's manner and his by the charm of the speaker's manner and his by the charm of the speaker's manner and his by the charm of the speaker's manner and his by the charm of the speaker's manner and his by the charm of the speaker's manner and his by the charm of the speaker's manner and his by the charm of the speaker's manner and his by the charm of the speaker's manner and his by the charm of the speaker's manner and his by the charm of the speaker's manner and his by the charm of the speaker's manner and his by the charm of the speaker's manner and his by the speaker'

min of his existence?

The charm of the speaker's manner and his deep tone of conviction area from those who heard him frequent and rapturous applicate; and these hearers were the most cultivated men of France.

M. Chestelong then went on to prove that the law entolining Sunday rest was a social law. No society has ever existed without religion.

The right of foot, people say, has had its day; now this superamented right must give way to the absolute independence of human right.

This decination of gractical atheirsm, which we hear, susguised by a more or less transparent phraseology in the utterances of some of our American would-be philosophers, cannot hear the test of examination.

Whatever may be the infatuation of our modern freetlinkers, the old axiom stands infrovable in its truth. Where God is not acknowledged, there the bubble power is paralyzed, justice is if freeponsible, right is unprotected. liberty has no guarantee, society is shaken to its foundations; it has neither stability per future.

The deep of the load and emphatic appropla-

maken to its foundations, and its approba-allity nor future."

This drew forth loud and emphatic approba-

This drew forth loud and emphatic approba-tion. And then came a passage, which I would come and to the study of both young and old in America—to the young especially who takey that freedom is a kind of subreme delty, in whose hands are all the treasures and bless-ings for which the heart of man thirst: "Gentlemen, many questions are discussed in our age. But one rises high above all others, and on its solution descends either the meser-vation or the rain of our country. Intil France continue to be, or in some respects is she to become, the prey of a species of social atherin, leased on a material sin so degraded that no

way of accommodation, and still be cheerful if he discovered it first by seeing a bird of para-

PLACES AND PEOPLE IN JAMAICA.

KINGSTON, May 10 .- Mandeville is the only of living they are in a much worse condition to-day than they were a hundred years age, if Bryan Edwards was an accurate historian. The negroes in Jamuica abhor any kind of agricultual labor. "berause it reminds them of slavery." They will not become apprenticed in order to learn any business or trade, because that, too, is a relic of slavery. They decide as to what their children shall and shall not learn at school, according as it may seem to them to embody the principle of slavery. The consequence of all this is that the mass of the people are excessively indepent, and airhough the island has a population large enough to surprise all this needs for labor, thousands of hast Indian conlicts have to be imported to work on the sugar estates. The necroes will work hard on the railroad extensions, probably because there were no railroads in the island in slavery days. With some few exceptions, they live in miscrable huts, about twenty leed square, built of wattles and mud, just high enough to allow a man to stand nortight discless and pains and the broad leaves of the thatch palm. The floor is of natural earth, beaten down hard. The but is divided into two recems, and often only one of these is covered in on all sides with the mud plaster. In the liner room the entire family, conetimes composed to subserve the leaves of these is covered in on all sides with the mud plaster. In the liner room the entire family, conetimes composed to the same wat all to this sleeping from it is simply a very small opening in the